

DESTINY

The Magazine of National Life



THE MOUNT OF OLIVES

"His Feet Shall Stand In That Day Upon The Mount Of Olives"

(See Inside Cover)

THE MOUNT OF OLIVES

WHEN JESUS STOOD on the Mount of Olives conversing with His disciples on the last day of His earthly appearance among them, they asked Him the question: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.)

In His reply Jesus acknowledged the legitimacy of their question concerning the coming restoration, but He informed His disciples it was not for them to know the times and seasons when this would become an accomplished fact. It was perhaps quite fitting that He should have been asked this most important question as He was about to ascend into heaven from the Mount of Olives, for the season and time of the restoration of the Kingdom of God on earth will witness His return to this same Mount of Olives.

On the day of Jesus' ascension, when a cloud had obscured Him from their view, He disappeared from the sight of His disciples. As they stood gazing upward, they found two men in white apparel standing by them, who said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 10-11).

These two witnesses testified to the certainty of the triumphant return of Jesus Christ and fulfilled the requirements of witnessing according to the law: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19: 15). Thus the fact of His second coming was confirmed by competent witnesses on the day His disciples saw Him ascend into heaven. All who doubt that He will return only condemn themselves for refusing to believe His Word and the testimony of heavenly witnesses who certainly did not lie.

Turning to the Old Testament, we find a prediction specifying that His triumphant return will be to this identical spot: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14: 4). The specification "in that day" is important. Zechariah the Prophet shows that day to be when the Lord goes forth to fight against all those nations who gather to battle in the Middle East, with Jerusalem one of the major objectives as they press the conflict against His people: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14: 3).

This is the same conflict to which Ezekiel refers, when Gog of the land of Magog will move into the Middle East. In that day the Lord,

through this prophet, declares: "My fury shall come up in my face" (Ez. 38: 18). Then follows a prophetic description of the conflict, showing that the evil forces of aggression will be overwhelmingly defeated. It is at that time, as a result of this defeat, that His people will be delivered from destruction and the restoration of the Kingdom to the House of Israel will become an accomplished fact: "So the house of Israel shall know that I am the Lord their God from that day and forward" (Ez. 39: 22).

Between the time when our Lord was standing on the Mount of Olives with His disciples, just before His ascension, and the day the full restoration of the Kingdom will be climaxed by His triumphant return to the same place, His disciples were to carry out their immediate mission. That was to bear witness in behalf of the Redeemer and Saviour in Jerusalem, throughout all Judea and Samaria and unto the uttermost parts of the earth. Today this task has been brought to its culmination.

Meanwhile, the Great Confederacy of which Ezekiel prophesied has come into being and is even now making ready to move south into the Middle East. When that move finally comes, it will herald the closing scenes in the greatest of all dramas — the closing of an age and the inauguration of a new order.

The foes of His Kingdom people, who desire to prevent the restoration of the Kingdom, are plotting their annihilation. On His part, however, the Lord is making ready for the reception of His enemies, who are, contrary to their own ultimate objective, to assemble in the ancient land of Israel for final judgment. The day of conflict, as the nations gather for battle, will be the Great Day of God Almighty: "And it shall come to pass in that day, that a great tumult from the Lord shall be among them" (Zech. 14: 13).

Divine intervention alone will save His people in that day, as Joel points out: "The Lord will be the hope [or harbor] of his people, and the strength of the children of Israel" — with the result, "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain" (Joel 3: 16-17).

The question as to when the Kingdom will be restored to Israel, as asked of Jesus by His disciples, will be answered when Jesus returns. At that time He will take the Throne of His father David and reign over the House of Jacob forever.

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THE MARCH OF HISTORY

Modern Oracles

NEBUCHADNEZZAR, King of Babylon, had his diviners who advised him in matters of importance to the welfare of his kingdom. He called upon them when he desired to know what the future held in store for him so that he might arrange his plans accordingly. These magicians, astrologers and sorcerers were far from infallible, yet the King considered them oracles of wisdom so essential to him that special provision was made for them at his court where their prognostications were held in high esteem.

It was the general custom in those days for every government to have so-called "wise men" in attendance at court to pass upon problems, particularly to forecast future trends for the guidance of state affairs. Today we may look upon these ancient court customs as childish and may feel too superior in these enlightened modern times to accept the services of diviners.

But let us take a look at the modern record. Perhaps we will see that our government is outclassing even the ancients in securing the services of prognosticators to predict the future for us.

Reading about the predictions of the top economists in the United States, with their conclusions based upon their figures and charts, we could not help but visualize an ancient scene in the court of Babylon. There, as they are named by Ferrar Fenton in his translation of the Bible, "the engineers and mathematicians and enchanters" stood before the King with their graphs and charts, pointing out and interpreting their meaning, and telling the King what he might expect to transpire in the near future.

It is true that they were wrong at times, but was their margin of error as they guessed at what the future might be any greater than that of our modern prognosticators, the economic experts? As pointed out in *Newsweek* for January 30, 1956:

"In recent years, few groups have grown so fast, or become so powerful, as the professional economists. Farmers rely on them; labor uses their predictions to chart new wage demands; big corporations would hardly dream of making a major move without a word from their favorite oracles; the Federal government alone employs 7,000 economists to help plan new laws and administer old ones."

While these men have been trying to make an exact science out of their guessing, the percentage of failure to hit the mark on their part is perhaps as great, if not greater, than the record of their ancient counterparts, the soothsayers of Babylon. The above-mentioned *Newsweek* analysis of the value of the accomplishments of these modern experts makes the statement:

"Not only do experts disagree on where they're going; they often don't know where they are — and only vaguely where they've been."

Where are the professional economists today who recognize in the present run-away inflation, with pyramiding indebtedness, increasing taxation often amounting to the confiscation of property, and a monetary system shrinking in value, conclusive evidence that the finger of God has prewritten the terms of judgment, dooming the entire

economic structure? (See Revelation, chapter 18.) Unknown to these same economists are the events which the prophets of the Lord predicted would be closely associated with the coming economic debacle. Already in the news of the day items are appearing, heralding the very events that will make the destruction of the world economy inevitable. Those events are even now taking shape in conformity with prophetic predictions, but few are as yet aware of their significance.

An awakening will come, but it is to be so timed that it will eclipse in its suddenness and severity the disastrous effects of the 1929 upheaval, with which it will have no other parallel. Thus the prophets describe the fiery blight which will descend upon Babylon the Great — the symbolic name by which the present world order is prophetically designated. Meantime, the prognostications of the economic experts will be heeded by business and government, both unaware that the rosy interpretation of professional graphs and charts will not save them from what is inevitable.

Friendship? THE BIBLE poses the question: "Can two walk together, except they be agreed?" (Amos 3: 3.) Yet, in spite of this self-answering query, there are those who assume it is possible for Soviet Russia and the United States to enter into a friendship pact. Actually there is no possibility of carrying out any such agreement in practice. Great Britain found this out to her own sorrow, for the twenty-year friendship pact she signed with the Soviets was finally repudiated at their convenience. How can there be agreement between the Soviet ideology that requires the enslavement of peoples and the American and English conception of life which is based upon freedom for all?

Why, then, are the Soviet leaders endeavoring to enter into the negotiation of a friendship pact? Perhaps the fundamental objective at the time they launched this was to throw a few more monkey wrenches into the machinery of closer cooperation between the United States and Britain as the result of Prime Minister Eden's visit to Washington.

President Eisenhower rightly refused Soviet friendly overtures, stating that deeds, not words, are necessary to show sincerity on their part. He might have added that it is impossible to rely upon the word of deceivers or to enter into an agreement with those who consider it but a scrap of paper to be torn up when it has served their purpose.

How can one deal with evil men who have no code of honor and whose design is to entrap all who put any trust in them or in their word? A glance at what has befallen nations and peoples who have foolishly accepted their word should be sufficient to deter anyone else from following in their footsteps.

At the very moment the Soviets were advocating that we enter into a friendship pact with them, they were intensifying their program of subversion. Their plans for aggression in the Far East are being stepped up and the possibility of an armed clash in the Middle East is accelerated by arms shipments. Meanwhile, they pursue their methods of infiltration in Great Britain, the United States and elsewhere. Also, the Communist propaganda barrage continues to spew out its vituperative venom, like the recent blast from Red China that the United States is "the most dangerous enemy of international peace and

security." These deeds surely speak much louder of aggression than they do of friendship and peace.

Clever Propaganda WHILE IT IS BECOMING quite clear that Soviet Russia is doing everything possible to prod opposing forces into an armed clash in the Middle East, it is also being made very plain that the Zionists are doing everything in their power to bring the United States into the conflict in their behalf. The plan is to involve this country to the extent that we will be allied with them against Soviet Russia in the Middle East.

One thing the Zionists fear is that Americans will become aware of their intrigue and consequently incensed against their propaganda and their drives for funds from the American people to aid the Israeli state. Lest some become vocal in this matter, Walter Winchell went on record over the radio on February 5, 1956 that during this national election year "the Communists will unleash a violent anti-Semitic campaign." The inference is, of course, that any so-called "anti-Semitic" statements which may be made will be necessarily Soviet-inspired.

This is a clever move on the part of the Zionists, who are anticipating the heated reactions they know will arise as the result of their demands when the American public becomes aware that they are expected to deliver their sons to fight to protect the Zionist state that was conceived and born in violence. This subtle interpolation by Winchell in his radio broadcast can be used later to try to offset what they will call "anti-Semitism," which will most certainly develop if the Zionists succeed in carrying out their plans to secure the support of the United States in their quarrel with the Arabs.

After all, the smear term, "anti-Semitism," has worked wonders for them in the past. So what better way is there to make it still work than to announce in advance that the Communists are planning to launch such a campaign during this presidential election year? All who protest Zionist intrigues will be promptly labeled Communist agents if the Zionists succeed in persuading the American people to believe in this cleverly disguised program to stigmatize all opposition.

It will remain to be seen whether the American people will continue to allow themselves to be hoodwinked by such propaganda and turn against those who raise their voices to warn about the evil design back of coming Zionist tactics. Time will tell when the protests begin to be heard against being called upon to pull the chestnuts out of the fire for the Zionist state.

"Insubordination" Versus Treason WHEN HISTORY finally records all the facts related to the Korean conflict, the intrigues involving men in high places, and even treasonable acts committed behind the scenes, will completely discredit many who have long basked in the sunlight of political acclaim.

The controversy concerning the removal of General Douglas MacArthur by then President Harry Truman has flared anew as a result of the publication of Mr. Truman's memoirs. In his reply General MacArthur accuses Mr. Truman of doing violence to the truth and charges that,

rather than insubordination on his part, the actual fact of the matter was that the Truman Administration failed to support his demands that those responsible for passing on secret military information to the enemy be ferreted out and punished. Even his battle orders were finding their way into the hands of the enemy, thus seriously hampering the campaign in Korea.

The American public would be shocked if all the facts were made known, particularly so if they were to awaken to the realization that thousands of American boys died needlessly upon foreign battlefields as the result of treason in high places in both Great Britain and the United States. In "Bungling Politicians," DESTINY for May 1951, we stated in part:

"Citizens of both Great Britain and the United States should at once recognize that the governments of both nations are dominated by evil forces working to destroy the might and power of the Anglo-Saxon race. . . . President Truman's subsequent removal of General MacArthur from all of his commands has gratified the British government, whose leaders have been clamoring for the appeasement of Red China. All the Red and radical groups in America, Europe and Asia are also elated over the removal of one who has always been a deadly foe of Communism."

"Perhaps the most disquieting feature of all this is the fact that the Red Chinese have now been assured their bases of operation in Manchuria are safe from bombardment. Here they will be free to regroup their armies without molestation. Great Britain, by promises, and the United States, by action, have now served notice upon China that they are entitled to a sanctuary in Manchuria where they can assemble their equipment and launch their planes without fear of retaliation."

We train men in Annapolis and West Point to become experts in the science of war so that they may furnish military leadership capable of defeating our foes. Is it insubordination for such men to warn politicians of the folly of trying to appease a vicious foe? Is it an act of effrontery to press for the exposure and trial of those passing on vital information to the enemy? Mr. Truman evidently assumed this to be the case, but God grant that our nation may never lack men of General MacArthur's stature, foresight and courage to speak out when treasonable acts in government are undermining our security. As pointed out in DESTINY for June 1951:

"The issue in the so-called great debate is not whether General Douglas MacArthur was right or wrong in his opposition to the political program of an administration that has been working for appeasement, but whether or not we are to substitute political expediency for military know-how."

Unfortunately our nation did substitute political expedience for military know-how and lost the Korean war. The refusal on the part of Truman, while president, to stop treasonable activities and prevent military secrets from leaking to the enemy was definitely responsible for the death of thousands of American boys who would otherwise be alive today. As pointed out in DESTINY for June 1951:

"If military men are to be silenced and can only hold their positions by becoming yes-men to those issuing political directives, our foes will surely triumph over us."

The history of events during the subsequent years has amply justified this deduction, for the foe has triumphed

over us in the Far East. In recognition of the far-reaching effects of the refusal to allow our military men to settle the conflict on the field of battle, we said in DESTINY for October 1951:

"We are now face to face with a struggle of indefinite length, with no hope of ending the conflict in the foreseeable future. We have withheld our punches under a vacillating policy of 'little men' who have played politics while shackling a fighting man's desire to use everything at his command to bring the war to a quick and successful conclusion."

The events of the last five years bear mute testimony to the foresightedness of this statement. The conflict is not over and Red China is even now preparing for aggression that will make the Korean conflict seem insignificant by comparison. If General MacArthur had been allowed to defeat the Red Chinese by attacking their sanctuary beyond the Yalu River, there would be no Red build-up in the Far East today.

Who Threatens Whom? USING THE TITLE of this editorial as the caption of an advertisement, the New England Zionist Council has published a map comparing the territorial possessions of the Arab states with the land area now held by the Jews in Palestine. Then they state that because the Israeli state has only 8,050 square miles, as against 2,999,150 square miles possessed by the Arabs, "justice and fair play demand that Israel be allowed to obtain arms to defend itself."

These same Zionists were not particularly concerned about justice while they were casting covetous eyes upon this territory when, through assassination and violence, they forced Great Britain to withdraw. We did not hear them calling for fair play when they massacred defenseless Arabs — men, women and children — and seized their property and possessions. What of the hundreds of thousands of refugees they drove from Palestine? Was that in the interest of justice and fair play?

We would like to know if, when an intruder gets his foot inside another's door, he may call, in the name of fair play, for further assistance so that the householder may not throw him out. Just how long has it been so that the lack of adequate territorial possessions permits one to grab what belongs to another and then requires that he who has taken land by violence be given arms to consolidate his possessions? The fact that the Zionists established themselves in Palestine at the expense of the Arab inhabitants does not give them the right to demand, in the name of justice, that they be given arms because they are still not in possession of as much territory as that which belongs to the Arabs.

In actual fact, they should not be in Palestine at all. They are not true Israel, for Daniel declares them to be renegades among his people who would attempt to establish a kingdom, but would fail.* Has the gong now rung so that the march of events is going to expose that failure? Time will soon tell.

* See *Study in Daniel*, p. 310. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

**BE CERTAIN TO NOTIFY US WELL IN ADVANCE
IF YOU CHANGE YOUR ADDRESS**



a mark of identification



EACH NATION has its flag, its official seal and some sort of distinguishing insignia peculiar to that country alone. Every tribe in ancient Israel had its banner upon which the insigne of the tribe was emblazoned. It was the distinguishing mark, or badge of honor, of the tribe and around this standard all the members of the tribe gathered.

In the first two chapters of the Book of Numbers the importance of the tribal standard is clearly delineated. The Lord instructed every man of Israel to pitch his tent by the standard of his own tribe upon which was displayed the ensign of his father's house (Num. 2: 2). In the midst of the Israel encampment, representing the Throne of Jehovah, stood the Tabernacle, which was overshadowed by the Glory of the Lord. Around the Tabernacle the tribes of Israel were encamped, each with its respective standard: three tribes on the east, three tribes on the north, three tribes on the south and three tribes on the west.

It must have been an awe-inspiring sight to look down upon that encampment, the Tabernacle in its midst overshadowed by the Glory of the Lord, and around it, spread out in four directions over the plain, the tents of the tribes. Each tribe would be identified by its own banner, which would be waving in the breeze, flourishing its colorful insignia. The ensign upon each standard was a sign of the Zodiac, for the twelve signs of the Zodiac represented the twelve tribes of Israel.

In the early centuries of the Christian Era, the Christian cross was used by the members of the Church — not in the sense in which the Church of Rome uses its cross today — but as a monogram, or identification mark, to signify to those of like faith that they too were walking in the "new and living way" (Heb. 10: 20). The sign of the cross was the letter X and the first letter in the Greek word *Kristos* (*χριστός*); that is, Christ. In defending himself before Felix the Governor (Procurator over Judea), Paul confessed to him "that after the way which they call heresy, so worship I the God of my fathers" (Acts 24: 14). The statement is made that Felix himself was "somewhat well informed about the Way" (Acts 24: 22, *Smith & Goodspeed Trans.*).



The sacred monogram *Chi Rho* represents the first two letters of the Greek word *Kristos*, as shown above. This monogram is now being used as the basis of the design for an insigne fashioned into an identity pin for the Anglo-Saxon Federation of America, to be worn by those who are in sympathy with its aims and objectives. It has been placed upon a shield of gold, representing the shield of faith (Eph. 6: 16). In the remaining three openings of the Christian cross, the initials ASI (Anglo-Saxon-Israel) have been placed to identify the wearer of the pin with the great truths expounded by the Anglo-Saxon Federation of America, particularly its proclamation of the identity of modern Israel with the Anglo-Saxon-Celtic

peoples and their responsibility and destiny in the Divine purposes.

Reading the initials downward in the opening at the top and bottom of the cross, we have the term PI. This is the *pi ratio* (3.1416), and therefore the circle, the importance of which is promptly recognized by those familiar with the Great Pyramid of Gizeh and its construction, for the circle plays an important part in defining the significance of the passage system of this monument.

But there is also another aspect of the *pi ratio* which is associated with Deity because the word *El*, which means God, equals 31, or ten times the *pi ratio*. It is fitting that we should find *pi* associated with the Name of Deity, for He of whom the Psalmist says, "Even from everlasting to everlasting, thou art God" (Ps. 90: 2), can best be represented by the continuous line of a perfect circle, having no beginning or ending. Furthermore, there is a very strong possibility that from the time of our Lord's birth to the day of His death upon the cross at Calvary, there were just 31.416 years, since the length of His ministry was a little more than one year.*

By wearing this identity pin, displaying the sacred monogram, its wearer will signify his belief in the tenets of the Gospel of the Kingdom, manifesting his desire to align himself with its propagation and support its dissemination far and wide. If you are in sympathy with the Kingdom Evangel and wish to be conjoined with those who are proclaiming these great truths, you can place yourself in the position of being recognized by those of like faith by wearing this insigne.

* See "The Acceptable Year of the Lord," DESTINY for April 1946. Also a chapter in *Documentary Studies*, Vol. II, p. 485. Three volumes available; each \$5.00; any two, \$9.50; all three in one order, \$13.95 postpaid. Destiny Publishers, Haverhill, Mass.

MONOGRAM PINS

Anglo-Saxon Federation of America identity pins are now available, to be worn by those in sympathy with its aims and objectives. The pin is of sturdy construction, either heavily gold plated or of solid gold. It is designed for long wear and may be worn on the dress or coat with an effect pleasing to the most fastidious. Men usually prefer the clutch button style to wear in the lapel of their coat and women the pin style with safety catch to be attached to either dress or coat.

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Anglo-Saxon Federation of America

HAVERHILL, MASSACHUSETTS

Month By Month

by A.R.H.

AFTER India and Afghanistan, the Kremlin swoops again. From Libya to Liberia, and from the Nile to the Niger, the tide of Kremlin subversion sweeps on. Passing over Egypt and the Middle East, the diplomatic offensive of Kremlin strategists now reaches the coastline of the Atlantic Ocean.

In vivid terms, Sefton Delmer records the nature and widespread sweep of this diplomatic "invasion." Thus he avers:

"With a dramatic offer of Soviet machines, guns and technicians for the independent West African Republic of Liberia, the Kremlin now carries its 'guns and roubles offensive' right into the heart of Africa. The offer was made by Alexander Volkov, chairman of the Soviet Parliament and first Soviet diplomat to visit Liberia. And Liberia, set up by freed slaves from America in 1820, is a neighbor of British Sierra Leone and the Gold Coast.

"Volkov's proposals delighted the Liberians and are bound to create a profound impression throughout Africa. The Soviet offer provides a clear indication that the Moscow political offensive in Cairo is aimed, not only at penetration of the Middle East, but of the whole of Africa."

A Trojan Horse

Some conception of the full scope or scale upon which this penetration is envisaged may be gained from the dramatic delineation of the Moscow plan, divulged by Sefton Delmer in his dispatch as he continues:

"Nasser's own ambition is that Egypt should be not only the leader of the Arab world but also the dominant power of Black Africa. Already Egyptian agitation has made headway in British Uganda. And 'Spider' Solod, Moscow's shrewd envoy and No. 1 agent for the whole of this area, has advised the Kremlin to use Egypt as a Trojan horse for Moscow's own penetration of Africa."

That Egypt was being used as a cat's paw by the Kremlin has been obvious to the keen observer ever since the earliest days of the Naguib-Nasser revolutionary regime. In one of his earliest speeches, Naguib openly admitted that he was only "a figurehead" and that the real instigator, or hidden hand, behind the revolution would be revealed at a subsequent date. The identity of the hidden hand seems clearly enough revealed today.

Battle for Africa

The recent speeding up of the tempo of Moscow infiltration into the Dark Continent has stung the government of the Union of South Africa into voicing its alarm, as instanced by the following outburst. Speaking to cadets at Johannesburg, South Africa's Defense Minister, Mr. Erasmus, exclaimed:

"The Battle for Africa has begun. The Communist sale of arms to Egypt and the revolt against French rule in North Africa has started it. The Communist move in Egypt is the first step of a master design at arming Black Africa."

Meanwhile, in Tripoli the arrival of Mr. Generalov, the first Russian Ambassador to Libya, was cleverly timed to coincide with the departure of Marshal Tito from Egypt on a visit to Ethiopia. Moreover, under the heading, "Soviet Advanced Post in North Africa," Anthony Mann,

Daily Telegraph Special Correspondent in Libya writes:

"Negotiations with the Russians were initiated in the Libyan Embassy in London and concluded in Cairo. The arrival of the Russian Ambassador, as a result of arrangements made behind the backs of Libya's allies, was greeted in Western circles by feelings amounting to consternation. But under the influence of the Arab League and impressed by Russo-Egyptian relations, Libyan rulers saw in the Soviet mission a welcome counter-poise to the Western powers' dominant influence.

"In the event that Britain and America might prove unamenable to Libyan suggestions, notably in financial matters, it is agreeable to be able to threaten to apply for Soviet aid. The perils of supping with the Devil, armed only with a teaspoon, however, are only now, after the arrival of the Arab-speaking Mr. Generalov, becoming apparent here."

A Dominant Voice

"In Soviet eyes, as Moscow's drive for a dominant voice in the affairs of the Middle East and Africa gathers momentum, the acquisition of a major base for operational diplomacy, at a point 1,300 miles west of Cairo, is a source of much gratification. The Soviet Embassy will be within 15 minutes car ride from the biggest United States strategic air base in this hemisphere, and it may be assumed that among those who will absorb Soviet culture will be Libyan employees at the U. S. Wheelus Field Air Base.

"Russia will find ready converts here. The well-worn argument that Communism cannot succeed in Moslem countries is a dangerous piece of self-deception. It is not the tenets of Karl Marx which the Soviet envoys are preaching to the Arab world. It is the glorious future before the resurgent Arab nations and the extinction of infidel influence in North Africa and the Levant. There could be no finer selling line."

What is Africa?

In a special article to the Daily Telegraph entitled "What is Africa?", H. D. Ziman helps to clarify our thinking. When examining the assumption made by John Gunther in his latest book that there is such a thing as African nationalism, Ziman avers:

"What is an African? The term is employed nowadays as a polite description of what used to be called 'natives,' though perhaps the peoples of North Africa and Egypt would not consider complimentary Mr. Gunther's extension of its use to cover them. The white people in Africa are, under this same system of nomenclature, called 'Europeans' and the brown people from India called 'Asians,' with the implication that both groups are intruders and ought to go home.

"Africa is an immense continent, four times as large as the United States. There is almost nothing in common between 'Arab' Africa and Africa south of the Sahara, except that they are joined together and usually appear on the same page of an Atlas. Mr. Gunther admits the lack of a common measure but none the less urges that Africa shall be treated as a single political entity."

Of course it is only natural that the slogan, "Africa for the Africans!", should make an irresistible appeal to the unthinking multitudes, and the Communists make full use of this as a main plank of their propaganda. But another gifted author, Colonel Van der Post, voiced the white man's standpoint vigorously recently when he protested

being regarded as any less an African than his fellow countrymen.

Upon this aspect of the question, H. D. Ziman makes the striking comment:

"Van der Post's ancestors settled in Africa about the same time as President Roosevelt's ancestors crossed the Atlantic. Are we to restrict the term 'American' to Red Indians and the Mayas? Is President Eisenhower, whose forebears left Germany only a century ago, still a European? There are white people with homes in Africa who intend to stay there."

"There is no Pan-African nationalism and it is absurd to speak of African nationalism as distinct from, say, Gold Coast nationalism, Moroccan nationalism, Egyptian or Sudanese nationalism or other specific examples."

White Man's Tutelage

In an informative article entitled "*The Face of the Giant is Changing*," the monthly *U. S. News & World Report* raises the query as to what will replace colonialism in Africa, and advances the opinion:

"The vital question is: What will take its place? A carefully tended reservoir of cooperative understanding or a deadly well of hatred, Communist-inspired, wherever possible, poisoning black-white relations for generations? Red agents already are at work in tribalized areas, telling the witch doctors that their ancient power will return after the white man leaves."

"Is the white man through in Africa? Responsible Africans say he is not. White supremacy is on the way out. But Africans need the white man's tutelage in government, education and technical development. They need white brains and capital if Africa is to be saved from Communism and from itself."

Earth's Richest Prize

"In this struggle for the richest prize on earth, the West has an advantage it never enjoyed in Asia. The lessons of history are clear. With intelligence and patience, the West can avoid being overrun as it was in Asia, where the game was lost before the West was aware it had begun."

Parallel with these considerations is the fact that, as *Intelligence Digest* recently pointed out, Soviet Russia is "appalled at the possibility that the West may develop the African Continent," and sees that the fulfillment of this prospect would become "the ultimate check" to Soviet expansionist ambitions.

From the prophetic standpoint there is nothing to fear from the process of transition from colonialism to self-government, provided the transfer of power is not precipitated prematurely before the people are ready to accept the responsibilities which self-determination involves.

Indeed, it is predicted that during the Millennium, the nations of the earth will bring their glory into the Kingdom. It is therefore to be anticipated, in the logic of historical development, that the period immediately preceding the inauguration of the Millennial Reign should coincide with the ferment of a rising tide of nationalism, as peoples compete one with another toward the attainment of the status of independent nationhood in the eyes of the world.

The fact that the U.S.S.R., with its eye fixed on the alluring prospect of world domination, should strive to distort this evolutionary development from colonialism to self-government is also an inevitable consequence of the operation of the law of cause and effect.

If some thinkers cling still to outmoded ideas of empire in terms of "subject peoples," then their disillusionment at

current trends springs from their own misconceptions. The ideal of the Kingdom as a continuous process of development opens up for us the vision of a new and better way.

The Royal Standard

Meanwhile, some anxiety has been felt for the safety of Her Majesty Queen Elizabeth II during her tour in Nigeria. Special security measures were taken, as a matter of course, to ensure that all that was humanly possible would be done to prevent any incidents which might mar the visit, as a result of recent intensification of Communist propaganda in neighboring territories.

As mentioned in these columns on two previous occasions, the fact that the accession of Queen Elizabeth to the British throne occurred — not on English — but on African soil (in Kenya) is of particular significance. The fact that the Royal Standard was raised a second time (in Uganda) on African soil, during the World Tour following the Coronation, and is now being shown, carried by a special standard bearer, in West Africa will not escape the attention of Biblical students gifted with prophetic insight. The point is that the ensign being displayed is not the emblem of the British as a people, but it is the ensign of the Royal House — the Throne of David.

Composing a special poem for this auspicious occasion, the Poet Laureate in Britain, John Masefield, apostrophizes thus in *The Times*: "Upon Our Sovereign Lady's Venture in a Great Cause":

"Even as April's footsteps that unseen
Touch upon March's earth and make it green,
So be the Africk visit of our Queen.
May it so speed, that spirits may attempt
The new, the bright, upon a base swept clean
To gladden destiny in ways undreamt."

A Great African Army

The enigmatic prophecy of Isaiah 18 holds the key to the manner in which destiny is to be gladdened in ways undreamt. Meanwhile, it may come as a surprise to many to learn that Britain has plans for the creation of a Great African Army modeled on the former famous Indian Army.

In a recent report by the Army League entitled "*The Army in the Nuclear Age*," it is proposed to raise five African Army divisions in East and Central Africa, together with two more divisions in West Africa. At first, British officers and N.C.O.'s will be needed, but the ultimate Africanization of this army is contemplated.

This conception of an Army of Africans has won acclaim from Kenya to the Cape. As Guy Eden, *Daily Sketch* Political Correspondent, comments: "The suggestions that Africans should play a greater part in Commonwealth defense, fits in with the policy of spreading the defense burden which, up to recent years, Britain has shouldered alone."

All these developments form part of the unfolding plan leading up to the time when "*the Land of the North*" makes its seemingly irresistible drive to the Middle East, only to be stopped dead in its tracks.

Much has been written about the fabulous wealth in the Dead Sea Valley, which is a lure and loadstone to all who know of its existence. But beyond that objective, so easily within the reach of Moscow, lies "*the richest prize on earth*,"

(Continued on page 84)

Nineteen Hundred Fifty-Seven

By J. Bernard Nicklin

PART II

In PART I of this article we drew attention to a little book, written by an American clergyman — the Rev. Joseph Wild — published in 1880, in which the year 1957 is referred to as likely to prove of great importance prophetically. Another interesting feature of this book is that the author describes the state of the world before Armageddon as he foresaw it revealed in Bible prophecy. Among other things he stated:

- 1) Russia "will have grown to giant-like proportions and will finally measure swords with England."
- 2) Communism would spread and "is destined to unsettle every throne in Europe but one — England's."
- 3) Russia will be at the head of a great anti-Christian confederacy, which will include "China."
- 4) "On the Lord's side" the "called, the chosen and the faithful" will be England, her colonies, and the United States.
- 5) "Manasseh" — the United States — will have to stretch out a helping hand to Jacob [*i.e.*, England in this context] in his time of trouble, for she cannot allow liberty to be enslaved and freedom of worship and conscience to be trampled underfoot."
- 6) "Russia's one grand desire is to possess Palestine, especially Jerusalem."
- 7) "Several wars will take place before Armageddon, which in their nature will be fierce and terrible. Still these will be preparatory — leading on to the day of decision and the battle final."

Written so long ago — seventy-five years — it is only natural that mistakes are to be found, but the fact remains that this author, all those years ago, was given to foresee, from Bible prophecy, the international world situation almost exactly as it is today. Such predictions are not the result of guesswork.

Dr. Wild referred to "preparatory wars" leading up to Armageddon. The 1914-1918 war was one, while another even greater one, World War II, followed.

A Remarkable Forecast

In an article by Mr. Howard B. Rand, entitled "The Kingdom-Nation and Her Enemies," which appeared in *The National Message* for June 2, 1928, it was stated:

"The Bible clearly records two antagonistic groups of enemy nations fighting against the Kingdom-nation. Just prior to the King's return to rule from the Throne of David, these will be found fighting against her, one to gain its ancient dominion and rule, the other to blot out forever the Throne of David and the name of Israel."

At the time this article appeared, not a cloud was to be seen in the international sky. "No more war!" was the cry. Representatives of the nations were to meet at Paris in August to sign the "Kellogg Pact" denouncing war; yet, twelve years later, the first of these two "antagonistic groups" had unleashed an aggressive war to wrest world power from the Kingdom-nations.

The First Enemy

The first enemy to throw down the gauntlet, as Mr. Rand had rightly surmised, was the final representative of the Babylonian Succession of Empires. Now "Babylon," in Revelation, is a symbolic term for Rome, for "Babylon" is said to be the "great city, which reigneth over the kings of the earth" (Rev. 17: 18) — and the City Supreme in John's time was Rome. Rome, moreover, was the seat of one line of its emperors; while the seat of a later line, that of the Holy Roman Empire, was, before it finally came to an end, Berlin. It was therefore to be expected that the first enemy group to fight the Anglo-Saxon power would emerge from Italy and Germany. The war-makers, Mussolini and Hitler, were both out for world domination, but, as Mr. Rand had foreseen from prophecy, the attempt failed.

The Second Enemy

What of the second attempt? The enemy in this case would be the descendants of Israel's old enemy Amalek; and Moses shows in Exodus 17: 16 that war was to be the order between Israel and Amalek down through the ages:

"Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

In the *Speaker's Commentary*, Canon Cook maintains that the Hebrew of this verse should read:

"Because the hand [*i.e.*, the hand of Amalek] is *against the throne of God*, therefore the Lord hath war with Amalek from generation to generation."

Smith and Goodspeed's rendering is similar:

"Because a hand has been raised against the throne of the Lord, the Lord will have war with Amalek from generation to generation."

As David's throne is "the throne of the Lord" (I Chron. 29: 23), Amalek's intention all along has been to destroy both Israel and Israel's throne. But in Balaam's prophecy it is clear that for Amalek the attempt will end in disaster, for we read:

"Amalek was the first of the nations [to war against Israel]; but his latter end shall be that he perish for ever." (Num. 24: 20)

In Ezekiel, chapters 38 and 39, we are given a foreview of the final struggle between Israel and Amalek — the war to end war. But to understand it properly an explanation is needed. Some rulers in past history have had a dynastic name. Each of Egypt's kings was called "Pharaoh"; similarly each of Amalek's kings was called "Agag." It has been shown by the Rev. W. M. H. Milner, M.A., an Oxford student of Philology, that a variant of "Agag" is "Gog" who, in Ezekiel, is referred to as "chief prince of Meshech and Tubal" (Ez. 38: 2). The Revised Version renders it, "Gog, prince of Rosh" — "Rosh" being in

Hebrew a proper name answering to Russia, while "Meshech" and "Tubal" respectively answer to Moscow and Tobolsk. "Magog," the land of "Gog," is the vast stretch of country from the Baltic across Siberia to Kamchatka.

This is no new interpretation. Certain prophetic writers, over a century ago, were alive to the fact that these two chapters of Ezekiel had some connection with Russia. It was largely upon this prophecy that Dr. Wild based his foreview referred to above; and that Mr. Rand, in 1928, was led to state that "the closing troubles of this age will again see Israel [the Anglo-Saxon-Celtic peoples] the victim of another treacherous attack by a northern confederacy — *Israel's ancient enemy, now modern Russia.*" In September 1944, he also showed that as soon as the first enemy group had been defeated — the Babylonian — "the second phase would immediately follow, with the *Sovietization of Europe and the formation of a world confederacy* of the nations who are to join in the great combination that will move against the Anglo-Saxon-Celtic peoples."

When war began in September 1939, the Soviet Union consisted of eleven republics. They were: Russia proper East and West, Ukraine, White Russia, Azerbaijan, Georgia, Armenia, Turkmen, Uzbek, Tadzhik, Kazakh and Kirghiz. Four and a half years later, on February 1, 1944, Molotov announced that the "U.S.S.R. had granted complete autonomy to all its sixteen Republics, giving to each the status of a Dominion." The five additional ones were: Estonia, Latvia, Lithuania, Karelo-Finland and Bessarabia-Moldavia.

The Soviet Confederacy

Ezekiel includes with "Gog" Persia, Ethiopia, Libya, Gomer and Togarmah (Ez. 38: 5-6). But in Psalm 83 — a prophecy which definitely equates with Ezekiel 38 — we read also of evidently the same great confederacy including Amalek that would take "crafty counsel" against "thy hidden ones" (not the Jews, for they have never been "hidden" or "lost") saying:

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Ps. 83: 4.)

Their evil design would be to annihilate Israel; and those named as party to it are: Edom, Ishmaelites, Moab, the Hagarenes, Gebal, Amon, Amalek, Philistines, Tyre and Assur (Ps. 83: 6-8) — all Israel's ancient enemies. Some of these names are familiar. We hazard a guess that Edom (meaning "red") is red Communism — "Gog's" fifth column; Amalek is Soviet Russia; Agag — its rulers.

Comintern Re-established

After World War II ended, the Soviet policy of expansion proceeded apace, and before long East Germany ("Assur"), Czechoslovakia, Hungary, Roumania, Bulgaria, had become satellite states. At a secret meeting in Poland, September 21-28, 1947 — an important date as we shall observe presently — the Communist International (Comintern) was re-formed; and it is interesting to note that the manifesto issued after the meeting divided the world into two camps — imperialistic and anti-imperialistic. But this surely was, to say the least, a misnomer. For imperialism implies extension of rule and extension of dependencies, and it was Russia that was expanding and indeed growing into "giant-like proportions." As an observer has pointed out:

"The Kremlin has not merely absorbed the greater part of Eastern Europe in practice since 1945, but swallowed up three independent Republics on the Baltic in theory as well. *Moscow's imperialism has not relaxed and is not relaxing.*"

Russia, indeed, was out for bigger game. Up to 1947 few of the names listed by Ezekiel and in the Psalms had yet become included in the Soviet Confederacy. Then, Communists, having paved the way, seized control of China, Burma and Tibet.

It was clear, moreover, that Russia was destined to gain control of much of the Middle East, for among satellites named in Psalm 83 to become hers were:

"Hagarenes" (Hagar was an Egyptian) — Egypt
"Ishmaelites" — the Arab world
"Ethiopia" — Sudan and perhaps Abyssinia
"Libya" — of North Africa

But with Britain strongly entrenched in that area, it was not easy to see how this new alignment could come about.

Operation Suez

The technique for ousting Britain followed the usual pattern — Communist agitation, terrorist shootings, a slander campaign, unceasing demands for independence, etc. — to which Britain, ever anxious for peace and conciliation, at last yielded. On October 19, 1954 (again mark the date), Britain signed the Suez Agreement undertaking to evacuate Egyptian territory within 20 months.

Not long afterward Soviet emissaries were on the spot beginning secretly to prepare for the Master Plan. So innocent it looked; then Russia began to smile and caress. Not all our diplomats were taken in: "Don't read into the smiles of the Kremlin more than is warranted," said Lord Ismay, NATO's Secretary General, "the bear can kill with a hug." Then news came that Russia had agreed to supply Egypt with arms. A press report declared:

"The great Russian move-in on the Middle East is gaining momentum. Soviet technicians pour in. The arms include six submarines. Russians are expecting to use some of the bases Britain is evacuating, including twelve airfields. Nor is this all. Moscow is tempting the Arab countries to overbuy and thus fall into the Communist trap."

The shock sustained by our politicians upon learning how we had been hoodwinked was reflected in Sir Anthony Eden's Mansion House speech of November 9. "Russia," he said, "has injected a new element of danger by supplying arms by which it is intended to make it easier for Communism to penetrate the Arab world." What was to be done?

To counter the move, and to some extent provide for the defense of the Middle East against the Soviet Union, a conference was held at Baghdad November 21-22, 1955, between Turkey, Iraq, Persia, Pakistan and Britain, at the end of which it was stated that "foundations had been laid for Western-sponsored economic and military organization." But seeing that Egypt and Arab countries were not included in this "Northern Tier Alliance," it is like a "roof that covers a house divided against itself," as someone has pointed out.

Operation India

It so happened that on November 18, Marshal Bulganin and Mr. Khrushchev arrived in India on a "goodwill

DESTINY

tour." The purpose of this visit soon became apparent. It was to offer economic help, along with "technicians," on advantageous terms, as a ruse to expedite the penetration of Communism; and also to provide a platform for launching hostile verbal attacks, for the benefit of India and the rest of the world, against the West, and particularly against Britain. In regard to the economic aspect:

"Far more important than the personal impression [the Russian party] leave behind them in India is the high-powered trade delegation that remains in Delhi to clinch Russian offers to build steel mills, jet aircraft factories and ordnance and tool plants, all at cut prices." (*Daily Telegraph*, Dec. 3, 1955.)

The campaign of insult and misrepresentation which — doubtless to test Indian neutrality — began mildly at first, soon developed in intensity. In India's House of Parliament, on November 21, both Bulganin and Khrushchev blamed the West for failure at Geneva, and Britain for its "colonialism" which had formerly "doomed India to an existence without rights." Three days later, Khrushchev accused the Allies of having started World War II, and for sending German Hitlerite forces against Russia. Returning to their attack on British colonialism on November 28, and again in Burma on December 4, Khrushchev, on the 6th, is reported to have said:

"The Nazi 'bloodhounds,' which the ruling circles in Britain, France and the United States were feeding up to set free against the Soviet, broke loose and attacked them instead."

These and other statements did not pass unnoticed:

"Khrushchev's mad truculence and abandoned abuse of the West during his stay in India is a useful reminder of the kind of men in charge of Russia's rapidly mounting strength. . . . The accusation that Britain, France and America started the second war sinks to a new depth in malice and falsehood." (*Daily Telegraph*, Nov. 28, 1955.)

"We are in a new phase of the struggle between international Communism and freedom." (Mr. Dulles, Dec. 8, 1955.)

"Russia will try to break down any hope of a settlement — 'The lights are going out all over Europe.'" (Mr. MacMillan, House of Commons, Dec. 12, 1955.)

Fifteen NATO Ministers issued a communique on December 16, stating that Russian tactics in the Middle East and Asia, coupled with the increase in Soviet military capabilities, create a new challenge to the free world.

On December 18 the two Soviet leaders promised Afghanistan greatly increased Russian aid; while their press continued to attack "colonialism," stating, on the 21st, that "colonial regimes are a blot on mankind." The Supreme Soviet, meeting on December 26, reviewed Russia's financial position on the 27th and, to wind up this forty-day period of verbal warfare, Khrushchev and Bulganin, on December 29, combined a further attack on "colonialism" (and President Eisenhower) with expressions of friendship for Britain, concluding with a warning of the immense power now possessed by Russia in the hydrogen bomb. Thus, as the rise of the curtain to this act was followed by the biggest-ever Soviet nuclear explosion, it fell with a warning from Moscow of its threat to the world.

The enigma remains. What really lay behind this strange procedure on the part of Russia's leaders? The constant repetition of the word "colonialism" suggests the thought that, as the Soviet has now started what may prove to be

one of the biggest campaigns for territorial expansion, including the vital area of the Middle East, she would begin by raising a cry against such a thing by way of detraction. The ruse of the thief himself crying "Stop Thief!" is an old one. If our interpretation is correct (and it surely has every appearance of being so), then such is to be expected — for was not our enemy to be "crafty"? (Ps. 83: 3.)

Many of Soviet Russia's methods are reminiscent of Hitler. "Good propaganda is repetition," said Hitler in *Mein Kampf*. "People don't know what one talks about if one doesn't repeat the same story again and again. But when one always repeats the same thing, they are convinced." Another quotation from this same book runs: "A definite factor in getting a lie believed is the size of the lie. . . . People, in the simplicity of their hearts, more easily fall victims to a big lie than to a small one." Israel's enemies at the end, we are told, would "love liars" (II Esdras 11: 42).

Chronological Evidence

Let us glance first at the obviously important date, September 21–28, 1947, when, at the secret meeting in Poland, the Comintern was re-established. This week fell 2 x 1290 days prior to the Paris Agreement restoring German sovereignty, which, in Part I of this article, we showed as falling ten times 1290 days from the signing of the Versailles Peace Treaty:

Peace Treaty signed	Communist International Re-established	Paris Agreement reached
1919	1947	1954
June 28	Sept. 21–28	Oct. 21
————— 8 x 1290 (incl.) ————— ————— 2 x 1290 ————— —————	————— 10 x 1290 (incl.) ————— —————	—————
—————	—————	—————

The important Suez Agreement, signed October 19, 1954, also fell 2 x 1290 days from the week of the re-establishment of the Comintern. But what is perhaps more significant, the actual date of this Suez Pact coincided exactly with 11 x 1335 days (1335 = Israel's number for blessing) from Britain's entry into World War I:

Britain enters World War I	Communist International Re-established	Britain withdraws from Egypt
1914	1947	1954
Aug. 5	Sept. 21–28	Oct. 14–19–21
—————	————— 2 x 1290 ————— —————	—————
—————	————— 11 x 1335 days ————— —————	—————

Those conversant with these day periods know that their main starting point has been the crisis which led to the Great War, viz., June 28–August 4–5, 1914, from whence a succession of 1260-day cycles have run out on to distinct happenings and crises, all of which in some way have involved Britain. The seventh of the chain was the Munich Crisis, August 21–September 4–5, 1938, but the twelfth has been the period just considered, November 20–December 27–28, 1955, covering the Soviet leaders' grand Asian tour:

Great War Crisis 1914	Great Munich Crisis 1938	Soviet's campaign of defamation 1955
June Aug. 28 – 4/5	Aug. Sept. 21–27/28	Nov. Dec. 20–27/28
————— 7 x 1260 ————— ————— 5 x 1260 ————— —————	—————	—————
—————	————— 12 x 1260 days ————— —————	—————

- June 28 1914 — Assassination of Austrian Archduke
 = first fatal shot.
- Aug. 4-5 1914 — Britain enters World War I.
- Aug. 21 1938 — Benes' new proposals lead to crisis.
- Sept. 27/28 1938 — War in the balance. Chamberlain's
 "last word" to Hitler brings 12
 months respite.

The strutting forth of the Russian Giant at this juncture seems significant. Another giant, Goliath, it may be recalled, challenged and defied Israel for forty days. He was eventually slain by a single pebble slung by the youth David who trusted in God.

But there was another occasion when an infidel giant ruler came against Israel and met disaster. The determination of this mighty conqueror, Sennacherib, was to take Jerusalem. First he sent messengers hurling threats and abuse. Thereupon, good king Hezekiah spread the matter before the Lord and received, through Isaiah the Prophet, assurance that God Himself would deal with the situation:

"For I will defend this city, to save it, for mine own sake, and for my servant David's sake." (II Kings 19: 34.)

A blast from God destroyed 185,000 of Sennacherib's

(Continued from page 80)

i.e., the latent wealth of the last undeveloped continent on the face of the globe. Recognition of this fact throws new light or emphasis on the prophesied reaction of "*the Merchants of Tarshish and all the young lions thereof*," whom Ezekiel describes as saying: "*Art thou come to take a spoil? Hast thou gathered thy company to take a prey?*" Indeed, when one looks at it more closely, there is a strikingly African flavor or local color implied in the symbolic terms employed — "lions," "spoil" and "prey" — hinting at the probability that Ezekiel was given a glimpse of this background of the larger canvas against which these scenes are set at the time when the prophetic power of prevision came upon him.

All these current developments serve to show how closely linked are the prophecies of Daniel with those of Ezekiel, and the relationship of Africa to the Middle East Arena explains the rivalry for the hegemony of the Southern Hemisphere, portrayed in the prophecies regarding the "king of the North" and the "king of the South."

army in one night. The incident is mentioned in the Bible three times. Was it prophetic of a deliverance yet to be experienced?

God's power and resources are unlimited; and He too has promised that "Gog" and his immense confederacy shall perish and Israel shall be saved. His message to us today is the same:

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." (II Chron. 32: 7-8.)

Reverend Joseph Wild foresaw the rise of Russia to giant-like proportions; he foresaw how Communism would spread; he foresaw Russia at the head of a great anti-Christian confederacy; the British people and the United States (Ephraim and Manasseh) ranged against him; Russia planning at last to possess Palestine; he foresaw 1957 as of great prophetic importance; all this from the Holy Bible seventy-five years ago. Moreover, he saw how the struggle would end — victory for Israel, followed by the coming of Christ as King to establish His rule of peace and righteousness on earth.

On a recent occasion, military experts in Egypt and Israel both voiced a view, shared by Moscow, that if it comes to the point, neither Britain nor America have any intention of implementing their threats to intervene in the event of a Middle East conflagration and that all such threats are bluff.

Scriptural prophecy, however, confirms that when the flash point comes, the challenge will be met and fury will meet fury to a degree of intensity unprecedented in the history of mankind. As Joel sensationaly describes it: "*And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?*" (Joel 2: 11.) Thus it is seen that Divine intervention is due to introduce an element of retributive justice into the massive retaliation let loose. It is destined to be a demonstration of Divine judgment such as the nations of the world will never forget. That is a factor which the exponents of Dialectical Materialism and the devotees of world domination fail to take into account.

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The Great Divide

By C. R. DICKEY

MANY YEARS AGO a moving drama, called "The Great Divide," was produced throughout the country. The story centered in the emotional struggles of a young couple who had been drawn together by mutual love, and then found themselves drifting apart because of differences in their background and ideals.

She had been reared in wealth and moved in the circles of the idle rich; he was of sterner stuff, a man of action and integrity, who had known only the humble ways of life. Consequently, he was ill at ease and unhappy among her friends. Soon she found him to be a source of irritation and embarrassment; and, not understanding the difference between the major and minor values of life, her vexation turned to resentment and coldness of heart. These two, who had tasted the joy of love, were to be separated, not by some great issue, but by mere trifles.

Time has erased the details of the story, yet the final scene is still vivid. The young man had returned for one last attempt at reconciliation. He stood just inside the door, hat in hand, with infinite longing and sorrow etched in his face. The unrelenting young woman spoke no word of welcome or kindness. Instead, with a haughty air, she pointed toward the door and uttered one harsh word: "Go!"

It was the end — The Great Divide. They had reached the point of no return. The poignancy of that moment lingers in memory to this day.

For some unaccountable reason this scene came to mind while thinking about the things which separate us from Christ. The Apostle Paul meditated on this problem and put the question to all Christians:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8: 35.)

Paul was convinced that we can be more than conquerors over every

temptation and misfortune "through him that loved us." Therefore he resolved that nothing should change his relation to Christ. "For I am persuaded," he wrote, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The only thing that separates any one from Christ is the unbelief of his own mind, the coldness and disloyalty of his own heart. Though Christ's love is available to all, it is not accepted by all; not because He withholds it, but because some do not desire it. Make no mistake about it, there is a line of demarcation in the Gospel of Christ. There is a *great divide* between those who accept the love of God in Christ Jesus, and those who reject it. In the Christian faith, one is either *for* Christ or *against* Him (Matt. 12: 30). There is no halfway station or neutral position. Note how distinctly Jesus draws the line of separation:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32-33.)

There was much controversy about Jesus as He went about doing good. The seventh chapter of John's Gospel reveals the confusion and diverse opinions of the people concerning Him at that time. In this chapter we learn that even Jesus' brethren did not believe in Him. And that there was much discussion about Him — "for some said, He is a good man: others said, Nay; but he deceiveth the people." Some believed on Him, and said, "When Christ cometh, will he do more miracles than these which this man hath done?" So, according to John's testimony, "there was a division among the people because of him."

In the midst of the arguments, the

Pharisees and chief priests sent officers to arrest Jesus, and He said to them:

"Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." (John 7: 33-34.)

This is The Great Divide which faces every man if he separates himself from Christ the Lord.

The controversy continues through John's eighth chapter. In verse 19, the Pharisees asked Jesus, "Where is thy Father?" He answered: "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." Then said Jesus again to them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." The Jews said, "Will he kill himself? Because he saith, Whither I go, ye cannot come." Then Jesus added:

"Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he [the Christ], ye shall die in your sins." (John 8: 23-24.)

When a man comes to this hour of decision — and decides against Christ — he may have reached the point of no return without being aware of it. There is danger in delay. "How shall we escape, if we neglect so great salvation?"

How foolish we are at times — all of us! Often our faith wavers over the most trivial things. The frailties of the human will and its erratic course have probably never been described better than in this bit of whimsical verse from Quarles' "Emblems":

Oh, how my will is hurried to and fro,
And how my unresolved resolves do vary!
I know not where to fix: sometimes I go
This way, then that, and then the quite
contrary;
I like, dislike; lament for what I could not;
I do, undo; yet still do what I should not,
And, at the selfsame instant, will the thing
I would not.

When the ostrich wings of my desires shall
be
So dull, they cannot mount the least degree,
Yet grant my sole desire, that of desiring
Thee.

Notwithstanding the certainty of Paul's tremendous resolve in Romans 8, that nothing should separate him from Christ, he confessed to moments of weakness in the preceding chapter of the same Epistle:

"For the good that I would I do not; but the evil which I would not, that I do. . . O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7: 19-24.)

Augustine, too, had a few words to say on this subject:

"When it would, it cannot; because when it might, it would not: therefore by an evil will man lost his good power."

Here are the last words of Ignatius, who was martyred A.D. 107:

"Let fire and the cross, let wild beasts, let all the malice of the devil come upon me, only may I enjoy Jesus Christ. It is better for me to die for Christ than to reign over the ends of the earth. Stand firm as an anvil when it is beaten upon. It is part of a brave combatant to be wounded and yet to overcome."

So far we have dealt with the great divide as it affects the individual relationship to Christ, but it has also a much wider application. Our Lord applies it to the fate of whole nations in their relation to the Kingdom of God. This is the purpose, the hidden mystery, of the teaching of His Kingdom Parables. In the Parable of the Sower, for example, the sower is the Lord Himself, the seed is the Word of God, and the field is the world (Matt. 13 & Luke 8). The deciding factor is how people receive the Word when they hear it. Some let the "wicked one" snatch it from them; some are offended by it; and some are too absorbed in other things to heed it.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13: 23.)

Christ's Kingdom is likened again to a man who sowed good seed in his field:

"But while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt. 13: 25.)

The tares were not discovered until the grain began to ripen. Then the servants inquired of their master, "Sir, didst not thou sow good seed in thy field? From whence then hath it tares?" He answered, "An enemy hath done this." The servants wanted to gather up the tares immediately, but the master said: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest."

In this parable, as in others, Jesus taught that the Kingdom in its purity would not be realized until the end of

the age, when it will be cleansed by the removal of all things that offend; in other words, by the separation and elimination of all destructive influences.

"In opposition to prevailing ideas on the subject," writes the Rev. W. S. Montgomery, "Christ plainly indicated that the Kingdom of God, throughout the course of its earthly development, must contain conflicting elements of good and evil, and gravely deprecated any premature attempt at separating them. The intermixture foreshadowed was not a pure kingdom amid a corrupt environment, but a kingdom itself invaded and pervaded to some extent by a corrupt element." (*Dict. of Christ and the Gospels*, Vol. II, p. 602.)

If ever a prophetic period mentioned in the Kingdom parables can be identified with our own time, it is certainly that of the tares. As Jesus interprets the parable, the tares would not be recognized until the time of harvest at the end of the age.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world [age]; and the reapers are the angels." (Matt. 13: 38-39.)

Although many will remain asleep to the very end, there are some who have already awakened and discovered the tares in our midst. Events are revealing them more clearly day by day.

It is of great significance that the devil sowed the tares ("children of the wicked one") among the good wheat seed ("children of the kingdom"). What could be a more striking figure of the way Christian nations have been invaded by evil hordes for the past half century? They have infiltrated and corrupted every segment of Christian society. It has been truly said that this satanic power which exists in the world "is always forcing its way anew into the circle in which the Kingdom of God is being realized."

One particularly encouraging fact, however, is that our discovery of the tares indicates that their removal is near at hand; for the tares, you remember, would not be discernible until near the time of harvest. Concerning the time of harvest, our Lord declares:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the

kingdom of their Father." (Matt. 13: 41-43.)

The contrast, comments Dr. Montgomery, "is obviously between the mixed state of affairs now prevailing, and the Kingdom as it shall be, when, freed from all admixture, it shines forth in its pure native luster."

For another illustration, Jesus compared the present mixed condition of His Kingdom to a net that was cast into the sea and gathered up every kind, "which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." So shall it be at the end of the present dispensation, "the angels shall come forth, and sever the wicked from among the just" (Matt. 13: 47-50).

If one is inclined to doubt that Jesus Christ had the nations of the world in mind in His Kingdom Parables, let him turn to Matthew 25, where the meaning is unmistakable:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . .* Then shall he say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . .*" (Matt. 25: 31-41.)

There is finality in that judgment scene. The period of intermingling between the wheat and tares, and between the sheep and goats, is at last to come to an end. This is The Great Divide of the ages — the awaited separation of elements so long engaged in spiritual warfare. The righteous take their honored place as citizens of Christ's everlasting Kingdom; the wicked depart in shame, permanently excluded from the holy privileges of Divine love which they, too, might have claimed through faith and obedience.

During the past twenty years those who have eyes to see have watched the nations of the world divide themselves exactly as Jesus said. Men have actually designated "Iron Curtains" and "Bamboo Curtains" to mark the boundaries between the free peoples on the right and the captive countries on

(Continued on page 91)

Review of World Affairs

BY KENNETH DE COURCY

London, February 1 (By CABLE)

IF THE British public were told the whole truth about home and foreign affairs, they would make an effort and abandon their escapism. They are escapist because they are frustrated by almost daily contradictions. The public is beginning to feel that the government goes out of its way to conceal the facts. Indeed, anyone who tries to speak out is quickly boycotted. The man who conforms to the "fool the public" rule is accepted and gets that pleasant patronage which the political parties so well know how to manage. All this has at last created a sense of unrest. Events have caught up with a technique which worked in easier times but does not do so now.

Above all, no statesman expresses any real conviction about anything. The public would accept convinced leadership; they would like to know where we come from, why we are here and where we are going. They are ready for a big outlook, big adventure, worthwhile targets. They could be told the worst without fear and would react as a great people.

If the Socialists come back, Britain (as we know her) could not survive another Socialist government. She would fade out as a great nation. No warning as to the consequences of another dose of Socialism can be too strong. On the other hand, that is what we shall have unless the present government does something big; and it will not be able to do big things if it does not take the public into its confidence. It cannot expect great things from the public if it treats the nation as a body of half-witted schoolchildren. If it does that, it will be kicked out.

The British government has invited a man, Khrushchev, to be their guest who will use all the privileges surrounding his visit to weaken the government and NATO. Having given the invitation at an emotional moment in Geneva, the government is now afraid to cancel it. Maybe they will pluck up enough courage before it is too late; if they do not they will be entertaining a dangerous guest. It will be a sorry day for Britain when Khrushchev dines at Buckingham Palace and the Queen is obliged to be insulted by his inevitable drunkenness. (Khrushchev is almost always drunk after dinner.) There was a time when no British government would have dreamed of forcing its Sovereign to endure so shocking an ordeal. Perhaps they will try to get out of it by Khrushchev being received formally without a banquet. This would put the Queen in the position of having to conduct a direct personal conversation with a man who has just been insulting her country in Asia, and who represents the murderers of thousands of Polish officers who were her father's allies—not to speak of the murders of countless clergy, nuns, and others whose blood cries to High Heaven. As to the millions of wretched, tangled, physical wrecks suffering their ordeal of torment in the concentration and labor camps presided over by Khrushchev, comment fails. Khrush-

chev's visit and all it represents is not the way to peace. It is the highroad to war because it is considered by the Russian government to represent a decline in the West.

By firm use of a well-established dictatorship at home and a clever exploitation of weakness abroad, Russia is rapidly building up the most formidable military and industrial power the world has yet seen. Even mighty America is being outstripped in atomic science by the powerful dictatorship of Russia. Russia's development both as a military and an industrial power is remarkable. It is gaining speed and is now so great that Russia feels herself powerful enough to challenge even so potent a force as Zionism and to run circles around our NATO and SEATO defense projects.

As a result of economic difficulties, Communist bloc propaganda and psychological mistakes by America and Britain, our entire Western defense system is in danger. France, Italy and Federal Germany are now doubtful factors in Europe. In the Middle East, Persia is extremely doubtful; Turkey is under great stresses and in danger of isolation; the main base in the Mediterranean has been nearly a bloodbath; Jordan will not join the Baghdad Pact; Israel is on bad terms with both East and West. The Arab bloc is going deeper and deeper into alliance with the Soviets and the whole North African strip from Casablanca to Suez is on the way to becoming a hostile area.

Everywhere our enemies are emerging into power. In Southeast Asia, the trend is toward the Communist bloc; compromises over Korea and Indo-China have strengthened the Communists and weakened the West; Siam is in peril; all attempts to placate the terrorists in Malaya have failed. America, who has based her entire defense policy on regional pacts and aid to her partners, faces a crisis. Either almost the whole thing must be written off as a loss or new and far more vigorous policies must be adopted in order to stop the rot and make this strategic concept a success. If the present rot is to be stopped, something positive must be done this year. 1957 may be too late. The Communist bloc is pressing forward at breakneck speed.

The problem of Saudi Arabia must be faced and dealt with. Oil profits are being used to subvert large areas of the Middle East.

The entire currency arrangements between the Western nations must be reconsidered, unless each is to fall into a mess from which only the Communist bloc will profit. It would be absurd for the free world, which possesses all the natural wealth, manpower, and brains which could be desired, to allow inter-currency collapse to occur on a mere technicality.

America has got to make up her mind during 1956 about Tito and Nehru. Both men are pro-Communist and anti-American. Every major move by either turns out to be

against Western interests. If we go on helping these men, we shall be aiding forces which are likely to oppose us at a crucial time. Our present policy is based on wishful thinking and not fact. Most controversial of all is the question of Israel. A decision as to whether or not we intend to back that country will soon be forced on us. Hardly anyone in the West wants to back Israel. It is clear that the Zionist cause is unpopular and Jewish pressures are resented. Nevertheless, a decision will be necessary. Israel will not sit still while Russia arms the Arabs. The Arabs will not come to terms with the West over Israel while Russia offers aid with the object of destroying Israel.

Every time the West approaches Nasser he gets more from Russia. Nasser hates the West and will never make genuine terms. He is deeply committed to Russia and, even if he tried to change, it would now be too late. He knows that he would be assassinated and replaced by a pro-Russian fanatic. Zionism has been associated with pro-Russian policies and Communism ever since the Russian revolution and has, in consequence, alienated Conservative opinion all over the world. Zionism is disliked by almost all Conservatives — not so much because of its national aspirations, but because Jewish influence is said to have aided leftism. Now, Russia has turned on Israel and, indeed, upon the Jews in general. Jewish opinion is deeply shocked and very angry. Western Conservatives are inclined to smile and say that this serves the Jews right. Nevertheless, Israel is a powerful military force in the Middle East.

The issue of supporting Israel will rank as one of the very biggest in American politics this year, and this observer is convinced that it will prove to be one of the decisive issues in the whole world struggle. The struggle will reach its climax over the question of Israel and the clash between East and West will revolve around that issue.

A dangerous situation is developing in the Faroe Islands, which lie a little north of the 60th parallel, between Britain and Iceland, and are made up of eighteen barren islands. Riots and disturbances still take place. Since November, a campaign of terrorism has begun, coupled with a number of acts of violence against the authorities. Danish reaction to this state of affairs is disturbing. There seems to be a feeling in Copenhagen that it would be better to let the islands go than to try to keep control over a center of unrest. Some police have already been withdrawn. This is exactly what Russia wants.

In Iceland anti-American feeling has grown. Icelanders are strongly nationalistic and it is not difficult for clever propagandists to work up resentment against the presence of foreign forces. The construction work done by the American forces has caused some inflation. Many Icelanders have profited from this, but there are also many who suffer from the present high prices for which the Americans are blamed. These factors are being exploited by foreign agents. The abandonment of the U. S. Air Force base at Keflavik would be very serious indeed, particularly in view of the strength of the Soviet submarine fleet; nor would it be a very big step from a pro-Soviet neutrality to an Icelandic-Soviet alliance.

These trends in the northern seas are little known to either the American or the British public. If events in Central Asia seem obscure and distant, so, too, do those occurring in the North Atlantic. The ordinary man cannot get very excited about Afghanistan or Iceland. They mean

nothing to him. He does not realize that they are in vital relationship to his own freedom.

Soviet policy seeks to foment a hot war between Pakistan and Afghanistan about Pashtunistan. During the recent visit of the Soviet leaders to Afghanistan General Serov said that, in the event of such a war, Afghanistan would receive arms from the U.S.S.R. During the visit of the Soviet leaders, they broached the question of Afghanistan's position in the event of a war between Russia and the Baghdad Pact powers. The Russians said that in such an event they would not be able to countenance full Afghan neutrality, although they would not necessarily demand a declaration of war. They said that they would require the use of Afghan territory for air bases and the passage of armed forces. The Soviet plan for road-building in Afghanistan, which has been agreed to, is economically justifiable, but has a clear military significance in case of Soviet troop movements toward Pakistan. Afghanistan is well on the way to falling under Soviet control. The idea that it can preserve independence while profiting from friendship with Russia is illusory. These events are so distant from us in the West that even the biggest strides by Soviet diplomacy pass without much comment. Observers in Teheran and Karachi are gravely disturbed.

The appointment of Solod, formerly Soviet Ambassador in Egypt, to the Middle Eastern Department of the Soviet Foreign Office is a pointer to Soviet Middle Eastern policy. He is likely to try to arrange Soviet diplomatic representation in Jidda and at least a trade agency or a consulate in Kuwait.

The experimental thermonuclear explosion in Russia, announced by the U. S. Atomic Energy Commission on November 23, was the most effective so far. It was not made from a tower. It took place at an altitude of between 55,000 and 75,000 feet, and came from the warhead of a guided missile. This is an important and disturbing advance in Soviet thermonuclear experiments.

The government of North Viet-Nam faces three main problems: economic plight, the Army and the need to consolidate the Communist regime. There is an agricultural crisis. North Viet-Nam cannot feed its population. Agrarian reform and the flight of a large number of food producers has added to the normal shortage.

General Vo-Nguyen-Giap is a good organizer and his staff of Chinese advisers has been greatly increased and reaches right down to battalion level and into the ordnance plants. These Chinese are efficient and tactful. If the Chinese Army itself has many technicians as good as those in Viet-Nam, it is a formidable force. Under such direction, the North Viet-Named Army has made considerable progress, and all its training is for offensive war. All the official propaganda and political indoctrination — as well as the training — are toward the offensive, and the Army is straining at the leash. Once the last prospect of all-Viet-Nam elections has gone, it will be difficult to hold it in check — even if the government wishes to do so.

The foregoing is the one hundred and twenty-fifth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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Year of Expectancy

By WILLIAM O. LAY, JR.

January 30, 1956

THE TUMULT OF angry nations, long a phenomenon on the global panorama, crescendoed steadily during the first weeks of 1956. To the ever-present strife in the Middle East and North Africa was added raging violence in India as Prime Minister Nehru discovered that chummy words from the Kremlin leaders did not insure immunity from the activities of Communist agitators. Meanwhile, rumblings from the Matsu-Quemoy front added to the ominous onswell of desolation.

Beneath the heat and fireworks engendered by surface events, however, proceeded a tautening of national tempers which was less spectacular but more significant. This was particularly evident in the Zionist state where Russian hostility, manifested in arms shipments to Arab states, generated a mood of tense, half-repressed desperation. Resumption of full-scale Arab-Jewish warfare before summer was widely predicted.

When the chronological patterns are examined, time-measures of tribulation, travail and judgment are found to figure predominantly in unfolding the hidden significance of events. Prominent too are applications of the 1040-day period of fruition. Most portentous of all, however, is the infinitely precise dovetailing of global travail events with atomic mileposts. The "weapons of indignation"—manmade and Divine—are readied for the culminating ordeal of civilization.

Western efforts to roadblock Russian infiltration into the Middle East met a fresh reversal on December 21 when Jordan indicated it would not join the Baghdad pact. On the same day guerilla warfare in French Algeria upsurged anew as Nationalists warned Moslem officials to resign or die.

Time-patterns stress that these events hasten "displacement" of the present world order. From them an interval of 2×286 days solar extends to July 23, 1957. This important terminal will be

10×286 days (perfection in displacement) after President Truman disclosed Russia's first atomic explosion (Chart IX).

Malayan efforts to reach an armistice with Communist guerillas collapsed on December 29. Meanwhile, the chief of America's Far East Air Force disclosed that the Reds, in flagrant violation of Korean armistice terms, had built up their Far Eastern air force to massive proportions.

These events fell 1600 days solar (space or extent of judgment) after the July 20, 1951 assassination of Jordan's King Abdullah. In addition, they are linked by a 420-day interval to February 21, 1957, which will be 11×1290 days lunar after the November 1918 Armistice. Eleven is the number of disorder or disintegration, while 1290 signifies desolation. The 420 factor is one-sixth of the 2520-day Biblical period of trial or probation, with six connoting human imperfection and apostasy. The whole pattern may be grasped at a glance on Chart IX.

As indicated, December 29 was also 2×286 days before July 23, 1957.

Great Britain on December 30 expanded its program of financial aid to Jordan. Yet another displacement interval links this date to October 11, 1956. From that point it is precisely 420 days solar to December 11, 1957, which closes a forty-year generation extending from December 11, 1917. This pre-eminent milepost, marking the entry of British troops into Jerusalem, signalized the end of the Times of the Gentiles (Chart X).

In a tactical retreat which temporarily eased Berlin tension, the East German Reds on December 30 backed down on their threat to boycott passage of supply barges to West Berlin. The move came 2×286 days solar before August 1, 1957, which will be 12×1290 days solar after Germany's entry into World War I (Chart XI).

Recognition of the Sudan as independent by Egypt and Great Britain on January 1 opened a vast new terri-

tory to Soviet pressure and penetration. Meanwhile, the French rushed tanks, artillery and planes to the Riff Mountains to quell a major uprising in strife-torn Morocco. A solar interval of displacement (286 days) links these events to October 17, 1956, which will be 420 days before December 11, 1957 (Chart X).

Chart IX provides an especially clear and definitive illustration of the 1040 cycle operating to bring the Middle Eastern crisis to fruition. The cycle extends from February 11, 1953 when the diplomatic break between Russia and the Israelis forewarned of developing Soviet hostility to the Jews. On the December 18 mean terminal Russia and Afghanistan signed pacts of friendship and economic assistance. Then the January 2 solar date brought a flurry of portentous developments.

In Jerusalem, Israeli Prime Minister Ben-Gurion extended the draft period by one year and again appealed for Western arms. Meanwhile, the United States recognized the Sudan as an independent state. And Washington reports disclosed that British American efforts to check Soviet economic penetration into Egypt had been gravely jeopardized by Premier Nasser's rejection of economic control strings attached by the World Bank to the projected loan for construction of a Nile dam.

Significantly, January 2 also fell 666 days after March 7, 1954 when Nasser became military governor of Egypt. The 1954 date, in turn, fell 10×1290 days (perfection in desolation) after the 1918 Armistice. Like six, the 666 factor marks the imperfect human world order, and brands those forces whose activities block establishment of God's Kingdom of Righteousness.

Russia continued to step up its African activity. On January 6 the Kremlin dispatched its first ambassador to Libya and officially confirmed an offer of aid to Liberia. Again 666 and 1040 time-measures mark the date. It fell 666 days solar after the March 1, 1954 American H-bomb test. But more noteworthy is the precise interval of fruition separating January 6 from November 11, 1958. This date will close a forty-year generation after the 1918 Armistice (Chart X).

January 6 also fell 2×286 days lunar before July 23, 1957, which will be 10×286 days after disclosure of Russia's first atomic explosion (Chart IX).

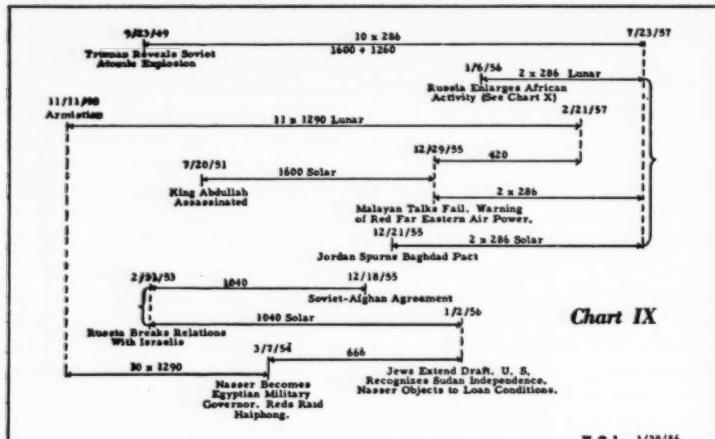


Chart IX

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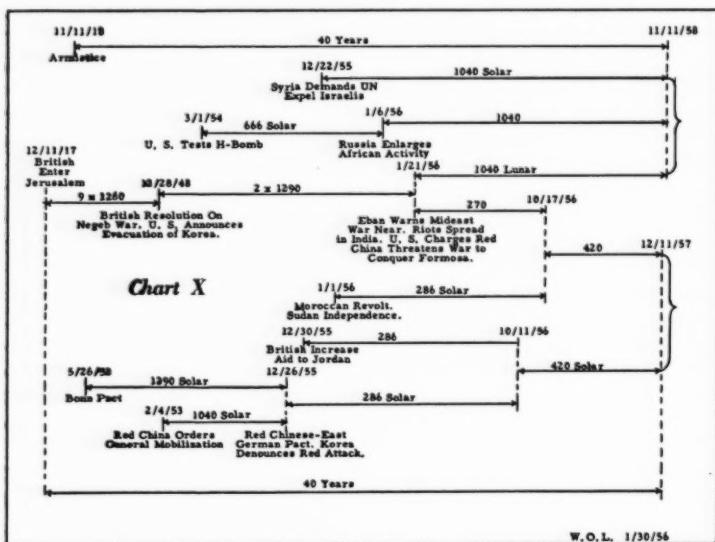


Chart X

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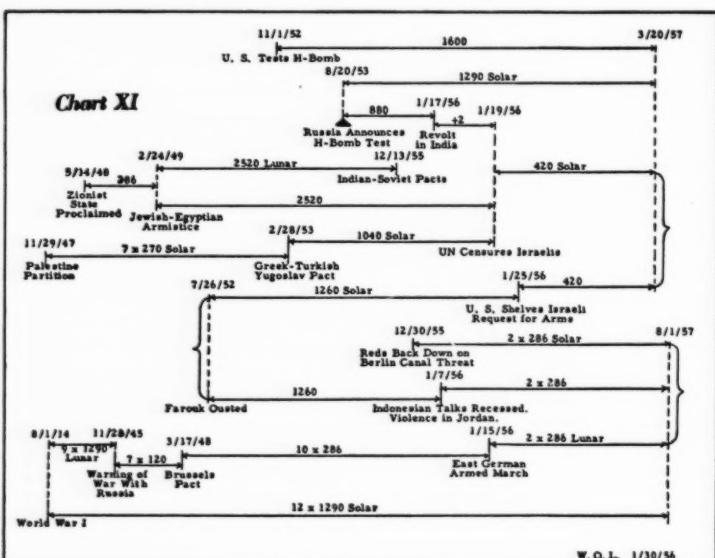


Chart XI

W.O.L. 1/30/56

Middle Eastern turbulence raged on as Jordanian mobs again rioted against the Baghdad pact. Meanwhile, in Geneva talks aimed at easing strained Dutch-Indonesian relations recessed when a deadlock loomed. This was exactly 1260 days (tribulation) after King Farouk of Egypt was deposed on July 26, 1952. In addition, January 7 fell 2 x 286 days before August 1, 1957 (Chart XI).

East German Communists, 125,000 strong, marched through East Berlin on January 15 in open defiance of four-Power accords forbidding the establishment in Berlin of para-military organizations and the arming of civilians. The demonstrations were seen as prefiguring conversion of the 120,000-man "police army" into a Red Wehrmacht.

The East German armed march came precisely 10×286 days (perfection in displacement) after the Brussels Pact was signed on March 17, 1948. In addition, January 15 fell 2×286 days lunar before August 1, 1957, which will be 12×1290 days solar after Germany's entry into World War I (Chart XI).

Wild rebellion, sparked by Prime Minister Nehru's policy of reshuffling state lines, erupted in Western India on January 17. Fanned by Communist agitators, the disorders underscored anew the hairline balance that prevents vast areas of the globe from tumbling into anarchy. Once the restraints are fully removed, the pent-up passions will play their destined role in sweeping away the present world order. With this in mind, it is significant that the Indian revolt began precisely 880 days (Divine intermediation) after August 20, 1953 when the south wall of the Great Pyramid's Hall of Judgment was reached (Chart XI).

The Zionist state suffered the gravest diplomatic defeat of its short and troubled life when, on January 19, the UN Security Council unanimously censured it for the December 11 raid on a Syrian outpost near the Sea of Galilee. Further such raids, the Council warned, would be met with sterner measures to maintain the armistice.

The marvelously precise time-measures marking this development are worthy of particular attention. Most significant is the fact that it fell at the close of a 2520-day trial or probation period after the February 24, 1949 Jewish-Egyptian armistice. Further data (Chart XI) shows that January

19 was 2520 plus 286 days after the Zionist state was proclaimed on May 14, 1948. January 19 also fell 1040 days solar after the February 28, 1953 Greek-Turkish-Yugoslav friendship pact which was, in turn, 7 x 270 days solar after the UN voted to partition Palestine.

Noteworthy too is the interval of 420 days solar extending from January 19 to March 20, 1957. This outstanding chronological milepost will be both 1600 days (space or extent of judgment) after the November 1, 1952 American H-bomb test and 1290 days solar (desolation) after the August 20, 1953 King's Chamber terminal when Russia announced her first H-bomb explosion.

(*DESTINY* articles appearing in September 1952 and June 1953 directed attention to the chronological importance of January 19, 1956. Readers desiring to make a more detailed study of the background may refer to charts on page 312 in the former issue and page 210 in the latter.)

Global desolation was again the burden of the headlines on January 21. In New York the Israeli Ambassador to the United States warned that war in the Middle East is "almost inevitable" by summer unless the West armed the Israelis or guaranteed existing frontiers. Meanwhile, the United States accused Red China of posing a threat of war at the deadlocked Geneva talks over release of thirteen

imprisoned Americans and the future of Formosa. Across the world, new riots flared in revolt-ridden India.

Again an outstanding chronological pattern marks these events. Particularly significant is the doubled desolation interval (2×1290 days) separating them from December 28, 1948. On this date the United States announced its military evacuation of Korea (which invited the Korean war) and Great Britain introduced its resolution calling for an end to Arab-Israeli warfare in the Negev desert. January 21 was also 270 (birth travail) plus 420 days before December 11, 1957 and 1040 days lunar before November 11, 1958. Both of these dates close 40-year periods extending from crucial World War I terminals. The entire pattern is mapped on Chart X. Note particularly the revealing sequence of events unfolded by the three terminals of the 1040 cycle closing on November 11, 1958.

The increasingly desperate Israelis sustained yet another setback on January 25 when Secretary of State Dulles informed Ambassador Eban that the United States was not prepared at this juncture to meet the Israeli request for arms. A decision might not be reached for "weeks or months," the Secretary implied.

A solar tribulation interval (1260 days) separates January 25 from July 26, 1952 when King Farouk was deposed. No less significant is the inter-

val of 420 days separating January 25 from March 20, 1957, which falls 1290 days solar after the August 20, 1953 King's Chamber terminal (Chart XI).

To secular observers, unversed in Biblical prophecy, the world panorama is more and more a confused muddle. This accounts for the welter of conflicting pronouncements, optimistic one day and pessimistic the next, that emanate from political and journalistic spokesmen. Busily and bumptiously, the blind are leading the blind through a fool's paradise of delusive comment and vain conjecture.

But all confusion vanishes when the searching illumination of "Thus saith the Lord" is brought to bear upon global trends. With the testimony of the time-periods providing the clinching argument, all phases of the crisis are seen to be in a process of steady and marvelously-balanced development. And all phases — Mid and Far East, Europe and Africa, atomic and economic — are verging upon the climactic stage when an unprecedented upheaval will wreak Divine judgment upon civilization and forever alter the course of human events.

It is this unmistakable presagement of the climax, this breathtaking parallel between extant global conditions and the prophetically-foretold day of Divine wrath and rectification, that makes 1956 a year of expectancy for all who await the awesome intervention of the Saviour-King.

"We must meet this dedicated enemy with a dedication of our own."

The Hon. Percy Priest, Member of Congress from Tennessee, says:

"The greatest unused force and power in the world is God's Holy Spirit. . . . The very character of the times in which we live gives to these who profess to be Christians the greatest challenge that they have ever had."

Congressman Walter H. Judd from Minnesota, formerly a medical missionary to China, puts it this way:

"We must have confidence that God is in His heaven and that Christ is stronger than all these forces — that these evils do

exist but they must be overcome. The Communists have a zeal for evil. They can be overcome only when Christians have the same zeal for good."

In conclusion, it should be pointed out that the process of separation extends far into the future of mankind. There is a Great Divide between the two resurrections, as recorded in Revelation 20: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

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Study in Isaiah

By HOWARD B. RAND

CHAPTER II REBELLIOUS JUDAH

AT THE TIME Isaiah was called to become a prophet, conditions among the people appeared to be generally prosperous. Trade and commerce were flourishing and there was ample evidence of wealth in the land, for the well-to-do were receiving increased returns from their commercial activities. However, hidden from general view was the undercurrent of dishonesty in a purposely debased monetary system and the adulteration of staple articles of trade to enhance the wealth of the few at the expense of the many.

Religious worship had deteriorated into mere form and ceremony. Carrying out the precepts of the Law of the Lord in actual practice was completely remote from the thoughts of those who sat in the seats of judgment, for the judges were susceptible to bribery. As the result of this state of apostasy, idolatry was flourishing in the land. In the midst of all this Isaiah was commanded by God to deliver a message of condemnation to his people.

First Isaiah addressed the Kingdom of Judah and Jerusalem. Complaining because of Judah's rebellion in having turned away from the Lord, refusing to walk according to His will, Isaiah called upon heaven to hear and the earth to give ear to the charges he was about to bring against her. Using the simile of the ox who knows its owner and the ass who recognizes his master's crib, Isaiah pointed out that the opposite was true of the people as a whole:

"But Israel doth not know, my people doth not consider." (Isa. 1: 3.)

The prophet amplified his rebuke:

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One

of Israel unto anger, they are gone away backward." (Isa. 1: 4.)

The Nation in Retrogression

To say that the people "are gone away backward" was an expression denoting the degradation of the nation as it became more and more alienated from God. Actually they were becoming like the heathen, having turned wholeheartedly to the practices of idolatry. They had been chastised so many times because of their sins that Isaiah declared there was no place left upon which to smite them. But in spite of this, they were still in revolt against God. The question at issue was where any more punishment could be laid on them so that they would feel the pain of retribution:

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1: 6.)

Yet the people had no awareness of their deplorable spiritual condition. Vice and crime were so widespread and so infectious because of the lack of righteous standards that moral soundness no longer existed among the people. All this had its effect upon the cities of Judah and the land itself:

"Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." (Isa. 1: 7.)

While this could refer to actual havoc wrought by marauders invading the land, it could also describe a country afflicted by alternating periods of drought and devastation by floods caused by a weather pattern out of step with each season's requirements. The fact that the prophet says the desolation was "as overthrown by

strangers" would bear out such a deduction, for he seems to be drawing a comparison. In other words, the land was as ravaged as it would be if strangers who cared nothing for its preservation overran it.

Like Sodom and Gomorrah

Turning his attention to the daughter of Zion; that is, to Jerusalem itself, Isaiah employed thought-provoking terms to describe the city:

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." (Isa. 1: 8.)

The prophet evidently had in mind the temporary huts covered with boughs or turf and used for a shelter from the heat by day and the cold and dew at night, in which watchmen kept watch over the gardens and vineyards in harvest time. It was necessary to do this to protect the ripening fruit from jackals which would otherwise destroy the whole harvest of fruit or cucumbers. When the harvest season ended, the shelter was abandoned and allowed to fall into ruin.

Isaiah likened Jerusalem to these neglected shelters in the vineyards and gardens. In the eyes of the Lord it had taken on the appearance of a stripped city under siege. Seeing the inevitable downward trend, owing to the lack of spiritual understanding among the people and their leaders, with idolatry flourishing in the nation, Isaiah exclaimed:

"Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." (Isa. 1: 9.)

These two cities were completely destroyed in ancient times because, apart from Lot, no righteous persons were found there. Isaiah's reference to a small remnant that the Lord of hosts had left, intercepting the complete overthrow of the nation, was no doubt inspired by his knowledge of Abraham's intercession for the two cities of the plain (Gen. 18: 23-33.) God had acceded to Abraham's request that, if there had been ten righteous in those cities, they would not have suffered total destruction. But ten righteous were not found there, so only Lot and his two daughters were saved from the holocaust.

Recognizing the parallels in wickedness between his nation and Sodom

and Gomorrah — except for the few righteous persons who stayed the Divine hand of judgment — Isaiah addressed the people in terms which were a warning that conditions in their land were very similar to those which existed in the two notoriously wicked cities in a past generation:

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." (Isa. 1: 10.)

By this ominous allusion to these ancient wicked cities, the nation was rebuked and threatened with an equally severe judgment.

Vain Form and Ceremony

Through the Prophet Isaiah the Lord challenged the motives of the people when they made their offerings and sacrifices in worship. He knew that in their hearts they were not sincere:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." (Isa. 1: 11.)

The Prophet Amos also refers to God's opposition to the empty ritual of form and ceremony, lacking spiritual consecration in any degree. Through that prophet he declared:

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream." (Amos 5: 21-24.)

When religious worship deteriorates into a mere observance of form and ceremony, it becomes wholly unacceptable to the Lord. A people whose hearts are not right in His sight cannot approach Him and their services of worship, regardless of their solemn rituals, are rejected by Him. With the deepening of a state of apostasy, there often follows a more meticulous observance of elaborate ritual. But this outward show of spirituality is but a cloak to cover up the depths of apostasy into which the people have sunk. This was true in Isaiah's time, it was true in the days of other prophets, and it is true today.

In these modern times the increase in church attendance, with an expanding program of construction of new

buildings for religious purposes, do not indicate, in themselves, a genuine spiritual awakening among the people; rather, it places the emphasis on the outward show, concealing a marked heightening of apostasy which is demonstrated by the refusal to believe His Word in its entirety and keep His commandments. In the sight of the Lord all this activity, lacking spirituality, is extremely distasteful. According to the last book of the Scriptures, the final culmination of the state of apostasy was to manifest itself in the Laodicean Period, during which time the Lord's condemnation of the Church would be couched in scathing terms:

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3: 15-17.)

The Lord declared through Isaiah:

"When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Isa. 1: 12-15.)

This "appearing" before God refers to the three annual feasts which brought the people to Jerusalem each year to celebrate in the Temple. Now, through Isaiah, they were informed that, when they again trod His courts, they would not be acceptable to Him because of their sinful ways. Religious formalism, however imposing its ceremonies, is valueless and hateful to God who, seeing into the hearts of those who worship, recognizes their inward insincerity although outwardly they make a show of piety. For all such, even though they spread forth their hands in imploring prayer, there will be no answer from the Lord. Even the keeping of His Sabbaths and feast days in conformity with ceremonial requirements is of no avail to those who in their hearts have turned away from God. Confronted with this appalling apostasy, Isaiah exclaimed:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1: 16-17.)

It is to be noted that this call to righteousness includes more than turning away from the evil they were doing; it also required the keeping of all the law in seeking judgment, relieving the oppressed and looking out for the fatherless and the widows. Referring to the fact that their hands were full of blood, the command was to wash and become clean. This cleansing today can only be accomplished through the blood of the Lamb (Rev. 7: 14), for Jesus Christ died so that all who accept Him and His atonement may be cleansed of all sin.

Invitation to Repent

In anticipation of the efficacy of the ultimate accomplishment of the atonement by the coming Saviour, so that the work of redemption might be consummated, Isaiah called upon the nation to fulfill the requirements pertaining to the sacrifices in genuine sincerity and at the same time turn completely away from their evil practices. Then the invitation was given in words of Divine condescension and mercy which have been repeated again and again in calls to repentance in every generation since they were first uttered:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.)

This is a timeless invitation to set matters right by turning to the Lord, who has the power to cleanse those who come to Him from all their sins. Although those sins may be as red as crimson, He will cleanse the sinner so that they shall be in His sight as white as snow. No one is barred from acting upon this promise if they will become willing to be obedient.

The result for those who heeded this call, so Isaiah declared, would be that they would partake of the good of the land. But if they refused, judgment was pronounced upon them and Isaiah warned that the sword would devour them. He confirmed the certainty of his words by stating as his authority for all he had said, "the mouth of the Lord hath spoken it."

Purified by Fire

Isaiah's next statement was an anguished lament because of the degradation of the city of Jerusalem:

"How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers." (Isa. 1: 21.)

Once it had been a city where the Lord was pleased to place His Name; now it harbored every form of evil idolatry, which in the Lord's sight was spiritual unfaithfulness. Once righteousness and judgment were known there; now it was only a habitation of murderers. The denunciation continued:

"Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." (Isa. 1: 22-23.)

This accusation depicts a debased system of exchange, with silver adulterated by the addition of inferior metals until it had become but dross; that is, worthless. The wine was diluted with water and therefore inferior in grade — a practice that apparently extended to other commodities in trade. The silver and the wine were mentioned to indicate the extent of the corruption in all commercial transactions.

The prophet then turned his attention to the leaders of the people and denounced the princes and all those in authority for selling justice for personal gain through the bribes and gifts they were receiving as rewards for decisions rendered in favor of the

highest bidder. How could the fatherless and widows secure justice under such a system? Isaiah's verdict confirmed this impossibility:

"Alas for the rulers of Israel! For my wrath against these adversaries shall not abate. On these enemies of mine I will execute judgment: and I will bring my hand over thee, and purify thee with fire." (Isa. 1: 24-25, *Septuagint Trans.*)

It is the Lord of Hosts, who is the Lord of Battles and the Mighty One of Israel, with whom the rebellious ones must reckon and He promised swift and sure retribution against the evil rulers and corrupt judges. It would soon be His turn to move to purge them out from among His people and this action was likened to the refining of metal in the fire, bringing all impurities to the surface so that they might be skimmed off and cast away. In the fires of judgment the separation of the evil from the good is to take place.

City of Righteousness

Yet, in spite of the critical conditions in the land and the gross sins of the princes and people, the prophet could still give voice to a message of hope, knowing that the Divine design could not be thwarted and the avowed purposes of the Lord would be carried out:

"I will take away from thee all transgressors, and establish thy judges as at the first: and thy counsellors as at the beginning: and after these things thou shalt be called *The city of Righteousness, the faithful metropolis, Sion.*" (Isa. 1: 26, *Septuagint Trans.*)

The prophet looked toward the day when all evil will be removed from among His people, and all transgres-

sors will have perished in judgment, stating:

"For in the exercise of judgment her captivity shall be saved: and in the exercise of mercy, the lawless and sinful shall be crushed together; and they who have forsaken the Lord shall be utterly destroyed: for they shall be exposed to shame for the idols on which they doted." (Isa. 1: 27-29, *Septuagint Trans.*)

In that day His people will be ashamed of the groves wherein they carried on various rites of idolatrous worship, in which they took part in impure ceremonies. The Septuagint closes this first chapter of Isaiah in a visualization of the total destruction of the sinful:

"For they shall be like an ilex [holly or evergreen], which hath shed its leaves; and like a garden which hath no water: and their strength shall be like tow; and their works like sparks of fire: and the lawless and sinful shall be burned up together; and there shall be no extinguisher." (Isa. 1: 30-31, *Septuagint Trans.*)

In hot Eastern countries it would be foolhardy to try to have a garden without a continuous water supply. A garden without an unending source of moisture would perish in a matter of days. Likening the wicked to such a garden signified with finality that they were doomed to utter destruction. Thus, in the coming new order of the ages in which righteousness will prevail, evildoers will be excluded from participating in its blessings or contaminating and corrupting its well-being and prosperity. In that day there shall be no evil in the midst of His Kingdom, and peace and happiness will be the portion of all its people.

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Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

*"Happy is the man that findeth wisdom
and the man that getteth understanding"*



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Descriptions and prices of the books illustrated will be found on page 94.

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